

December, 1932
To January 1939

NEWS FROM INDIAN FIELDS

December, 1932.

Roger Davis reports from Chin Lee Station, Arizona:-

"We had a wonderful meeting here in October with our Navajo friends. Sixteen came forward and confessed Christ. The Spirit of God is working in the hearts of these Indians. Five years ago we could not do anything among these people, but the present situation and the results encourage us to press forward."

Abraham Nelson, who serves Snaketown, an outstation of Casa Blanca, Arizona, reports encouraging progress in this new field. He is planning for the organization of a Sunday school in addition to his preaching services.

Miss Idella Ferguson and Rev. Perry Ides of the Neah Bay Station, are rejoicing in the work of grace that has been experienced during the past month. Miss Ferguson writes:-

"This month the Lord has wonderfully blessed His work here. During a week of evangelistic meetings, the Holy Spirit worked in great power - 89 responded to the altar call, out of which 36 have already been received into the Church. About 12 more are to be received this week. Many renewed their covenant with their God, and as a result all of our meetings have shown a spirit of interest, enthusiasm, and cooperation as never before.

"Prior to these meetings, the Sunday school had shown a marked increase - our enrollment is now 100. The highest attendance was 117. We are still increasing our teaching corps. They seem vitally interested in the teacher training class which meets every week."

The scope of the program at Neah Bay is revealed in the following:-

"The young people are still showing interest and spiritual growth. These meetings are well attended. I believe they are becoming well grounded in the fundamentals of the Christian Faith - that is my purpose in the lessons planned. The social life is taken care of, which I believe is largely responsible for their enthusiasm.

"The children's church school - divided according to age - is indeed a joy to me. It is surprising how well they retain the lessons given them and they too are growing in Grace and in the knowledge of Christ. They do very well in their testimony meetings, and are getting a start on a definite 'Prayer Life'. They are very appreciative of the many parties given them.

"The women's work has revived. The numbers are increasing as well as interest in spiritual things. Beside the Bible lessons, they are making baby clothes and quilts to be given to the needy. A luncheon has just been held for

them, at which 25 were present. They are a happy, jolly group. I praise Him for the privilege of being spent for Christ here among these, His children."

Mr. Ides adds these words of thanksgiving:-

"We thank the Lord and those who have been praying for the Neah Bay field. We surely are enjoying the blessings of the Lord. Please continue to pray for us."

Rev. Emil Schwab, Hoopa, California, writes:-

"With the help of some of our Government teachers and public school principal, we are trying to organize our young people into a Christian Endeavor Society. We have held two meetings thus far and are happy to say that the outlook seems to be encouraging."

Rev. E. H. Edgar of Wellpinit and Spokane River Stations, writes:-

"Last week we held special meetings from Monday evening to Sunday night. The first two days were stormy. The attendance rose from seventeen the first night to eighty. There were four young people who made a profession. Rev. J. F. Cheesman, Sunday School Missionary for this Presbytery, did the preaching."

Rev. Alfred C. Edgar sends an encouraging report of special meetings at Parker, Arizona:-

"I spent a week at Parker this month. Rev. Charles Bysegger of Chin Lee, Arizona, was our guest preacher this year. He gave us splendid messages every time. The way the trains run, our ministerial guests had to arrive one day early to be there on time for the first meeting. This was only one of the few reasons why we had to be in Parker a few days before the meetings really began.

"The Co-Op Pima Choir came over to help and sing for our special meetings. There were about twenty of them. How they could sing! They did not use an instrument at all. The leader hummed the tune for a little while and the choir did the same. Then with a simple motion of the leader's hand, the choir began to sing. They are always ready to sing. They sang for three services per day. They sang for a poor, sick, dying Chemehuevis woman who had never been inside a church. The choir sang at an early service on Sabbath evening at the Government Indian School, for the children and employees. The choir was a drawing card for our meetings. Had it not rained at a very early hour on Sabbath morning and kept up until about seven o'clock, the church would not have held the people.

"Mr. Bysegger's preaching was just as good accordingly as the choir's singing. Many of the people never will forget some of the sermons he preached. They were heart-searching. Even with the rain we had the best attendance this year we have ever had. There was one convert; a number of our own people promised to do better. There seems to be no enmity or hatred between the different tribes now like there used to be. They love to come together now and praise the Lord, rather than fight as they used to do. This is the result of missionary work."

Miss Bertha Ross, who has charge of the Christian instruction of the Indian children at the Government school at Parker, Arizona, has begun her work this term under encouraging conditions. She writes:-

"We began our Thursday evening Bible instruction class in October. Two evenings a month were allowed us for this work. So far the voluntary attendance is very gratifying. The memorizing of Scripture, Bible drills, principal Bible characters, etc., will be the ground covered for the present."

"The two little folks' classes each week are progressing; short memory work, songs, and Bible stories are planned for. Recently there were seven of the younger children who accepted the Lord Jesus as their Saviour. They seemed very happy over the step taken, and seemed very serious about it. We pray it was definite with them."

"The Sunday school is attended by all the pupils, and the Sunday evening meeting is attended by pupils from the third to the sixth grades. This meeting is sometimes conducted by the children, which gives them training in Christian activity and is enjoyed by them."

"I was asked in the absence of the native missionary to conduct a funeral service at the town cemetery for an Indian woman. A great many Indians were present and gave close attention. We pray that the Scriptures used may be the means of bringing those of the unsaved to a realization of their need of a Saviour from sin."

Rev. A. Fulton Johnson, Superintendent of Dakota Indian work, accompanied the Director in a survey of the field and in conferences with the Sioux Indian ministers, missionaries, and elders, during October. He reports:-

"October found us traveling with Dr. Somerndike over the Dakota Reservations and having conferences at strategic centers with leaders of the Indian church work. These were 'Red Letter Days' for our Indian work and will long be remembered by all concerned. It was an invaluable contact between the Board and the field, for which we render our sincerest thanks."

Rev. A. K. Locker, who is responsible for the Christian instruction of Navajo Indian pupils in the Government school at Leupp, Arizona, writes:-

"The school enrollment is nearly up to its capacity. We have about 150 pupils in our classes in the primary grades. It is interesting to see them progress. They take to motion, songs, and to music.

"We have now three Sunday school sessions, a Sunday evening service, and six Bible classes during the week. We have much activity with the children in the hospital wards and in the dormitories. Keeping in touch with them constantly gives us a personal point of contact, and our understanding of their language gives us this advantage. The medicine man is still strong, but there is a breaking up of the old ways and superstitions."

Reports from other fields indicate encouraging progress and an optimistic outlook for the future.

Properties Repaired:-

Special attention is being given to the repair of our Indian churches and manses in the Dakota Presbytery. Most of them were found in need of paint, stoves, seats, water supply for the manses, and other sanitary improvements. This is in harmony with our program of rehabilitation and upkeep of all our Indian properties. The interest of the Indian congregations has been enlisted in this effort, and much of the labor is being given by the men of the churches in making these repairs.

Training Leaders:-

An important step has been taken, marking the beginning of a new era in our Indian work, in the enlistment of two of our most promising Indian young men in the Dakota field, as recruits for the gospel ministry. They graduated with high standing from the Government high school, and they have entered Dubuque University where they will take a course preparatory to entering a theological seminary. Scholarships have been provided for them. They are Thomas Conroy and Benjamin Milk - both sons of Indian elders.

J. M. SOMERNDIKE
Secretary.

February 1933

FROM THE REPORTS OF THE ALASKA MISSIONARIES

February 1933

Practically all the reports of the Alaska Missionaries refer to the interruptions in their work because of the prevalence of the 'flu' especially throughout all of Southeastern Alaska. The reports, however, are full of encouraging news and it is gratifying to note that every Missionary sees evidences of progress and feels that the influence of our missionary labors is gradually producing a marked change in the lives of their people.

Mr. Bingle, Cordova, has been hindered by an epidemic of infantile paralysis which necessitated the closing of his services for almost a month.

At Haines, Mr. Bromley reports having held a very encouraging Christmas service. This year they used the "White gifts" plan with special emphasis upon the offering and they were surprised and gratified to find that the people had contributed over \$50.

At Hydaburg, Mr. Samuel Davis is conducting a training class of young people who are candidates for church membership. It is his custom to put all young people who are candidates for church membership through a course of careful instruction, besides carefully observing their conduct over a period of several weeks before receiving them into full membership in the Church.

In the Sitka native church which is developing very encouragingly under the leadership of Mr. Webster, a class has been formed composed of the elders and other church officers, studying Dr. McAfee's book, "The Ruling Elder." Other Alaska churches are planning to hold similar classes during the next few weeks.

The report comes from Rev. Russell Pederson, Wrangell, that the communion service which was held on New Year's Day was the largest ever held in the history of that mission. The outlook for our work at Wrangell is exceedingly encouraging. They have been engaged in a special evangelistic program for several weeks, using the personal prayer lists issued by the Division of Evangelism. The spiritual tone of the entire congregation has been strengthened and the people have been stirred with the impulse to win others to Christ. Mr. Pederson began the first of January to conduct a class for week day Bible instruction which he believes will greatly strengthen the work.

Mr. Winterberger at Anchorage sends a poem which was written by one of his radio congregation who lives at Baldwin, Alaska, near the Behring Straits many hundreds of miles from Anchorage. Mr. Winterberger broadcasts his sermons over Station KFQD every Sunday and he is constantly in receipt of letters from many isolated families who are not in touch with any church and who greatly enjoy the opportunity of participating in this manner in a religious service. Following is the poem:

Here's to the "Church of the Northland"
The Radio church of the air,
Here's to all the listeners
Who in the service share.

We listen to your services,
We join you in your song,
We tho't you'd like to know it
So we pass the tho't along.

We want to help you do this work,
We want to do our bit,
So tonight the Mrs. passed the plate
And I put a FIVE ON IT.

Then I took the plate and passed it back
But I never got a red,
Well, there might be a reason for that
She's Scotch you know; nuff-sed.

However, she enjoys the service
Just as much as I do
And perhaps some time,
When she's feeling fine
She'll give a dollar or two.

You know there are many Eskimos
Listening-in on Sunday night
So if you'd remember them during prayer
I think 'twould be all right.

In closing, let me thank you
And all who help therein,
May the sermons keep on rolling out
And the collections rolling in.

--R. B. Julian

Interesting news comes to us in connection with this work at Anchorage stating that the Protestant Episcopal and Lutheran missions have been abandoned and that the Presbyterian mission represents the only Protestant church now at work in that locality.

February 1933

FROM THE REPORTS OF THE INDIAN MISSIONARIES

February 1933.

The reports of all the Indian Missionaries for the month of December were full of encouragement. Interesting and successful Christmas services were held at all of our Indian mission stations. Although the depression has affected the income of the Board very seriously, it does not seem to have prevented the churches and Sunday schools that have been accustomed to send donations for Christmas celebrations in our Indian mission stations from following their usual custom. The reports from all the Indian workers indicate that the shipments received were exceedingly generous and in the distribution of Christmas gifts, none was overlooked.

Rev. James R. Smith of Fort Defiance describes his Christmas celebration as the best in the history of that station. The attendance numbered 612.

Osif Clark, one of our efficient Missionaries in the Pima field, reports an attendance of more than 500 at his services on Christmas Sunday. There was not sufficient room in the building to accommodate the crowd and he was obliged to hold an overflow meeting.

Mr. Smith mentions giving special attention to hospital visitation. Mrs. Smith visits all the women patients and ministers to them in many helpful ways, while Mr. Smith and his helper, Mr. Taylor, keep in touch with the men and boys.

Mr. Bysegger at Chin Lee reports that the Indians were determined to contribute something themselves toward their Christmas celebration this year and without any particular urging on his part they raised \$62. However, they were unable to pay it in cash, but paid it in wood, which they cut and brought to the agency to be sold. There were over 400 Indians present. Mr. Bysegger is rejoicing also in the splendid results of his camp meeting in November in which fifteen Navajos confessed their faith in Christ. The Christian Navajos supplied the meat for the evangelists during these services, donating eight sheep, which Mr. Bysegger declares was a very generous donation in view of these difficult times.

In many of the Indian fields, in South Dakota and Oklahoma particularly, the attendance at services has been decreased on account of the severity of the 'flu' epidemic. The ravages of this disease were not so severe as in some years, although a number of our Indian workers reported the loss of some of their church officers by death, and the abandonment of services temporarily while the epidemic was at its height, to safeguard against contagion.

The Park Hill Church in Oklahoma (Seminole) is rejoicing in the evidences of increasing interest on the part of the Indians in their church and its services. Recently they canvassed a congregation for funds to put a new roof on their church building. Nearly \$200 was raised. The pastor, Mr. Nunn, who is doing very effective work is greatly encouraged by the faithfulness and loyalty of his people, most of whom he writes "walk from one-half to two miles" in order to attend the regular services.

Rev. Homer Redlightning (Sioux work, Brocton, Montana) reports good success and interest in the class which he is conducting for church officers and other adult members of his congregation in the doctrine and government of the

Presbyterian Church. Other Indian ministers report plans to conduct similar classes during the coming weeks.

Encouraging progress is being made in all of our Indian mission fields in their work for the young people. New Young People's Societies have been organized in a number of fields in accordance with the program we are promoting to win the young people to a closer contact with the Church; and in fields where they had a form of young people's organization, the efforts of the Missionary have resulted in the infusion of new life into the organization and they are going forward with increased attendance and definite objectives.

A report from James written by Mr. Gwinn is particularly encouraging in view of the difficulties which our work has encountered in this Pueblo. He writes as follows:-

"There has been a decided increase in church and Sunday school attendance in December. A new interest seems to have arisen in the mission. The two officers who have caused us so much trouble during the past year have been replaced by other officers who are friendly to us and the mission work. We could not get an accurate check on all who attended the Christmas program as many of them were on the outside and could not get in, but the attendance was very large.

"The Indians were all delighted over the outcome of our Christmas program. They were very happy and seemed to be very much pleased with it. The social program which we held in December was well attended. The Missionary is receiving more calls now for consultation and to give advice to the Indians.

"There seems to be a deep religious conviction abiding in the hearts of the worshippers at the mission. You can read it in their faces and tell from their manners that they have the witness within. A number of our worshippers testify in the village to the Saving Power of the Lord. Indians have come to the Missionary confessing their faults, acknowledging their sins, and saying they wanted to live better lives. The mission work is now on a more solid basis than it ever has been from all indications. The Spanish American people in surrounding villages have shown considerable interest in the work here. They are very friendly to the Missionary and like to have him visit them in their homes. The Spanish people and Indians are closely allied in this community. Some day there ought to be a good organized church here with a number of Spanish Americans as members."

April 1933

NEWS FROM INDIAN
AND ALASKAN MISSIONS

April 1933.

Taking Care of the Needy (From the Cordova Alaska, daily Newspaper)

"The best evidence that the Community Charity Committee is handling the unemployment situation in Cordova in a manner that meets with general approval, is the fact that many towns throughout the territory have inquired as to the details of the workings, in order that they may put them into operation in their communities. Through the untiring efforts of Rev. B. J. Bingle, Cordova has passed through a depression winter, with a minimum of unemployment and no cases of actual want. Various kinds of work have been provided the deserving needy in order to provide against any suffering. How fortunate we are in comparison with some of our neighboring towns. At Ketchikan, for instance, as many as 900 people have been on the charity list during the past three or four months."

No Discouragement Here

"Our little church throughout the year has reached thousands of people of different races. It is growing spiritually and in numbers but our financial condition is a problem. Splendid improvements have been made in the church and manse without expense to the Board. All running expenses have been met by the local church but we have been unable to contribute much to the Board. The reason for this is that our people have no ready cash and no way of getting any. Two years ago many of our people had telephones, automobiles, etc. Only one or two have telephones now, all automobiles have been turned in and many cannot pay their light bills and have gone back to coal oil and candles. We have quite a bit of social life in our church. The 'Social Hall' makes this possible. Our people get much out of the old-fashioned games, we do not go in for cards or dancing. A lunch together helps out wonderfully and we have several some weeks, always one or more. We have such a crowd that this would cost a lot of money if it were not for the fact that each one can bring their bit- a little coffee or a cup of sugar, it may be a jar of home canned fish or berries, some a loaf of bread. Those who have share with those who have not. It is just loaned until such time when those who have not shall be the ones who have. There are signs of coming spring and confidence is growing. The canneries are beginning to employ a few men. The sawmills are starting up and we have great hopes. The steam ships are starting their summer trips and our banks have opened up again with the full confidence of the people."

--George J. Beck, Ketchikan, Alaska.

Sunday School Growing - Young People Active

"There are two unusual features in this month's report. The Sunday School is worthy of notice. The last Sunday in the month attendance was eighty-five. In spite of some rather bad days the attendance was good all through the month. So far all growth has been maintained and we believe that this Sunday School will have a hundred right along.

The other feature is a young people's activity. Each Friday night the young people meet at the manse for three hours. There is a period of discussion of vital problems, one or two talks prepared by the Young People, a song service and a social hour. It is fine to see the Young People working and growing."

--Roy T. Munn, Park Hill, Okla.

Young People Won for Christ

"We are encouraged to note the progress the girls are making in leadership. Dr. Hendry, of the hospital staff and a volunteer teacher of the girls' class, called for volunteers to take a turn in teaching the lesson. Several of the girls responded and he expressed himself as very much gratified with results. One girl who had attended the Sheldon Jackson school of Alaska, 'fairly took him off his feet,' as he expressed it, with her ability to teach. As many of these girls come from localities where they have no Christian service we hope and pray they may while here be prepared for doing a good work for their people.

We are pleased to note the willingness of both boys and girls in the week night meetings to recite from memory appropriate verses of Scripture of their own selection.

On last Sabbath we observed the Sacrament of the Lord's Supper and five young people confessed Christ as their Savior and four of these were baptized. The parents, grandmother and two brothers of one of our girls came a long distance to hear her teach the lesson in her Sunday School class and to attend the Communion service. The parents are former Cushman students and were members of the Christian Endeavor Society at that time."

--Bertha R. Allen
Cushman Hospital, Tacoma, Wash.

Prayer Meetings in the Homes

"During the last weeks of February I have continued to have prayer meetings from house to house at the homes of church members. They were well attended. In March we observe Lent. We have prayer meeting Sunday evening at one house with four or five families who live close together. These meetings also have very good attendance. Wednesday evening we have meetings at the church, and Friday evening we have meetings at another place during Lent.

We have a young men's Bible Study class on Saturday evening and we invite women also to attend. Sometimes thirty-five or forty come to these meetings."

--George Firecloud, Brockton, Montana

New Helpers Enlisted

"I am glad to say I have succeeded in getting the assistance of another native helper in our Week Day Bible classes at Paguate, a fine young man, a graduate of Sherman Institute, is doing this work.

Also last Sunday one of our most faithful and influential Indian men of mature years, who had fallen back into old pagan beliefs, Mr. U.S. Paisano, reaffirmed his faith in Christ and is going to be our interpreter at Casa Blanca again."

--Perry Bovee, Laguna, New Mexico

Link With Whitman Gone

"The last link between the Umatilla reservation Indians, and Marcus Whitman, was severed in the death of Albert Minthorn, sixty-three, who was the grandson and last survivor of the late Sarah Minthorn, pupil of Whitman. Minthorn, educated, Christian Indian, and son of Luke Minthorn, was an elder in the Tutuila church and was known for his clarity in expressing himself both in Indian and in English. He attended Indian school at Forest Grove and also attended Carlisle. He was an elder in our Indian Presbyterian Church at Tutuila.

"They Had a Mind to Work"

"Following the morning service on March 26th, I made a call for volunteer workers to come and work on the church yard on Monday, to help trim the trees and haul out the brush. Ten men responded. One man said he could not come, but would give a dollar toward any expense. Now the only way we can get men to work on the church yard is to give them their dinner. I gave a dollar and Randall Booth gave a dollar. This provided the dinner for the first day. These ten men and the missionary for the boss worked like Trojans. We got all of the tree trimming and cutting done the first day and quite a good bit of the brush hauled out. Four women came and did the cooking in the church yard. One man and his wife who are not Christians, told me he did not have anything to do and no money and by coming to work he would help the church and himself as well. I came home on Monday night and Randall and the same crew finished up the work on Tuesday. I am glad it is done. It was a big job. These fifteen men and women had a mind to work. Their spirit was fine."

--Alfred C. Edgar, Needles, Calif.

Renovating the Church and Clean Up the Grounds

"We have been raising money and have secured enough to move a small building and clean up the church grounds. We also did some repair work on the buildings, besides painting them."

--Wilson Walker, Scottsdale, Arizona

Enlists for Christian Service

"I wish to speak of a young woman in high school and member of our church, who is also one of our best workers. She is a genuine Christian through and through and has been for several years. It has been a life of hard battle through all of her school days, because of taunts and jeers for being a Christian. She graduates this year. Every effort has been made to get her to go to their public dances because of her ability to play the piano, but she will not do so. A few weeks ago in planning a senior school phy to be given by the graduates a dinner was planned and to be followed by a dance. This girl stood up before the class and in her quiet way, said, "If you are going to have a dance you can count me out." She has dedicated her life to God and His service, and wants to go to the Sage Memorial Hospital for nurses training. She hopes to enter as soon as she graduates. If you should know of any good Presbyterian who would be interested in helping this splendid young woman, we would be pleased to have you put them in touch with us."

--E. H. Edgar, Wellpinit, Wash.

June 1933

NEWS FROM ALASKAN FIELDS

June 1933

General News

With the beginning of the new Church year, Rev. David Waggoner, who for the past nine years has rendered heroic service as the "Skipper" of the boat "Princeton," was transferred from itinerant service to the care of the native church in Juneau. Mr. Waggoner is well qualified for this important work, and with the aid of Mrs. Waggoner, he will devote himself to the building up of a well-established mission among the native people of Juneau who have been in great need of such leadership as he can give them.

Rev. Verne Swanson who was in charge of the "Princeton" during Mr. Waggoner's furlough year, is appointed as the new "Skipper" Missionary. Mr. Andrew Wanamaker, one of our native missionaries, will be his helper in operating the boat and in conducting the missionary program.

On July first Rev. Robert K. Fogal and his wife will retire from their field at Hoonah. Rev. E. E. Bromley will be transferred from Haines to Hoonah, but on account of the reductions in this year's budget it will not be possible to appoint a missionary in the place of Mr. Bromley at Haines for the present.

Rev. R. J. Bingle was Commissioner to the General Assembly from Alaska Presbytery. With Mrs. Bingle and their two children they were the center of much interest on the part of other Commissioners who were eager to hear about their field and work. The Bingles decline to take the furlough to which they are entitled and will return to Alaska shortly after the Assembly adjourns because they feel that the needs and opportunities which their field presents should not be neglected, even for the sake of a vacation.

Miss Evelyn Komedal, our nurse at Point Barrow, and Miss Lillian Bailey, who is both nurse and housekeeper, have returned to the States. Neither of them will return to Point Barrow Hospital. Dr. and Mrs. Greist, whose furlough is due this year, have generously offered to forego their well-earned rest and will remain at their post. Mrs. Greist, with the aid of native nurses, will assume charge of the nursing and housekeeping duties in place of Miss Komedal and Miss Bailey. Miss Bannan who also is entitled to her furlough this year, has decided to remain on the field. Such manifestations of the sacrificial spirit on the part of our Alaska missionaries are most encouraging.

NEWS FROM THE FIELDHoonah Work in Prosperous Condition

Hoonah has the rotary system of Eldership. After the Elders in a regular season meeting had considered the names of men who were eligible for church Elders they nominated five men. At the congregational meeting the people accepted those nominated and also nominated others. These elders were elected by ballot. In the same manner three deacons were elected. On the second Sunday of the new church year these men were ordained and installed. At the Communion Service on March 19th ninety-seven persons partook of the Lord's Supper. This is the largest number that we have had while at Hoonah. On the same Sunday nineteen young people united with the church.

Bingle's Work Commended

Following is a copy of a letter received from the Department Commander of the American Legion in Cordova:

"Your Board should know the splendid work that Rev. Bert J. Bingle is doing in Cordova. During the past two winters there has been a considerable amount of charitable relief found necessary. This work is supposed to be carried on by a Central Charity Committee consisting of the heads of various organizations in town. Rev. Bingle has been its secretary for some time and as secretary he has done all of the work. In this work he has shown a real Christian spirit. Not only has he carried on this work sympathetically but he has carried it on practically. He has really carried out the idea of 'relief work' rather than charitable work. Most of his services have been at a sacrifice to himself and family.

Further than his services above mentioned, his work with the Boy Scouts and the young people of Cordova cannot be overestimated. He devotes a great amount of time to diverting the young boys and girls from idleness to healthy amusements. On several occasions during the past winter I have observed him gathering up young boys and girls who were loitering on the streets and organizing skating, skiing and coasting parties.

In the social activities of the American Legion he has done a wonderful work. There was a time when at our social gatherings the members would not have any particular amusement planned and in an effort to inject a little life into the party someone would begin calling the different ones out back where a bottle would be produced. It would not be long before the party would be a success but would not be very elevating.

Rev. Bingle changed all of this. He did not criticize but he came prepared with a list of games. As soon as the social activities started he came forward with his games and soon everybody was participating. Now,

instead of drinking, we spend a very pleasant evening and have nothing happen of which we can be ashamed.

This letter was unsolicited. Rev. Bingle did not know that such a letter would be written until I asked for your address. I am not a member of his church. I am merely expressing the sentiment of the American Legion, the community, and myself.

Yours very truly,

Clyde R. Ellis,
Department Commander."

Religious Education Program at Skagway

Tomorrow evening the teachers of the Sunday School will meet, and one matter for discussion will be the Daily Vacation Bible School. Last year we had more than thirty pupils enrolled, and this year we should like to reach a larger number. In this mail I received your book, "The Wonderful Story of Jesus the Saviour" and I think it will be a valuable aid to us. And I have sent for a copy of the "Week Day Bible Lessons" for the third year, and for several booklets, such as "Debtors to God" and "Builders of the Trail." For the younger juniors I think that we shall use some of the outline picture studies. From these various materials I hope that we can build a good curriculum. I know that we can expect several rather capable people to help with the school.

I have enlarged the Christian Endeavor work to include an Intermediate Society. Recently I have been reaching about twenty youngsters a week in the Endeavor work. We are accustomed to build our own topics and at present both societies are pursuing a study of what Jesus' followers did after the crucifixion, and resurrection. I thought it appropriate at this time to attempt such a study and I find that the youngsters are showing a fair interest. One girl asked if Judas went to hell and said she didn't see why he should, because if Jesus had to die, then Judas was just playing his part in God's plan. Quite often these youngsters ask quite stimulating questions.

Last Sunday we again started the evening service and I began a series of sermons on "The First Age of Christianity." I hope to touch certain high lights of church history and also to deal with aspects of the history of our own denomination. I feel that church members should be educated on such matters. There is, however, such a mass of material that it is hard to compress it into a few talks. And too long a series would hardly be effective. You see that I am correlating my evening sermons and the Endeavor topics, and I find myself able to do a more concentrated piece of study. But of course there is the problem of adaptation to the different age groups.

On Friday afternoon I have been having a class for first and second graders. We have been using built up posters and outline picture studies, and I find most of the youngsters rather interested. I think the posters and outline studies an effective aid in teaching.

Warren Griffiths

The Minister's Garden - How it Influences Others

Following your suggestion in "The Minister's Garden" paragraph of your April bulletin, I am spending all my spare time in the garden these days; in Klawock among the strawberry plants and raspberry bushes and setting out flowers in the church grounds last week. At Craig our ground is all in the "rough" as nature cultivates it. This week I have been taking out stumps; digging up the trunks of rotten trees; digging out stones, brier and devil club roots, etc., and levelling the ground in preparation for flowers and grass. I will have my vegetable garden in Klawock where the ground has been cultivated for a number of years.

"Thirty years ago at Klukwan such work was needed in the way of demonstration and for the effect of a good example. There the Mission and Government horses plowed many a garden and instructions were given in planting. Here the Indians are quite expert gardeners and many of them grow a lot of stuff. The finest flower garden I know of on the West Coast is directly across the street from the Craig church. The native woman - a crank in some ways - spends many days in fixing it up in the spring and gets a lot of pleasure from it all summer. Last night about dark between eight and nine o'clock, she and her husband were getting back from their garden patch. The preacher would have to work his head off to keep up with the pace they set.

A strawberry patch along the walk leading up to the Klawock church has been freshly worked over and beach gravel and crushed clam shells have been spread around the hills giving them a strikingly clean effect. In other places white stones and large shells decorate the garden beds.

F. R. Falconer

Lively Interest in Petersburg Native Church

We are just about through with the work of putting in a foundation under our church. Our church has a better foundation under it now than when it was built. The church is built on a swamp. The building is 85 feet by thirty feet. One has to go about fourteen feet to get to a hard place for setting the posts. We did not have the money to buy timber so the men went out in the woods and cut down trees and sawed out timber and laid it under the posts. The timber was in 35 ft. lengths. You see the Government charges a cent a foot to cut such timber. A white friend of ours happened to have a home site and he gave us a right free of charge to cut timber on his grounds. We cut three hundred feet on his ground and that alone saved \$30.00. We now have a good foundation under our church. There is no work yet in sight for our native people but the canneries will soon be opening up. We have cleaned up around the church also. One of the men in town here said the other day that there is a big change around our church. There were a lot of bushes and coarse grass in front. All the bushes were rooted and the ground graded. The women made a flower garden in front of the church. Yes it is nice to see the members of the church taking great interest in the church.

George Betts

Good News from Wales

Miss Bannan sends interesting news concerning the work she is doing in the isolated station at Wales where she is laboring alone to win the community to a knowledge of Christ and the Christian discipleship. Space will not permit more than the following paragraph in this "News" bulletin:

"Here at my home we have three classes and rarely do we fail to have from 35 to 40 little folks and three teachers. We have had the coldest winter I have known at Wales and the wind blows most of the time but the boys and girls of this department are usually on hand. We have a class of children ranging from three years old to five and just for fun I call the roll call and listen to them say "Present", which is a long word for such little tads to say. One day I called "Jonah" several times but not a peep from Jonah. I knew he was there and usually he answered for the slower ones, but that day he kept silent. His mother told me later that Jonah said he did not answer because he was late! He had come in late but I was attending to the other classes first. He and a few of the others sing "Jesus Loves Me" and do a good job too. I wish you might all visit us during the summer and see how we are managing here. We make our own busy work for these tiny children but we try to teach them that in God's house they must be still and that God is our Heavenly Father, Jesus Christ is our Elder Brother; and the Easy Memory Verses. Of course their teacher talks Eskimo to them but they are learning their texts in English, as are the others."

By the way - wouldn't Miss Bannan appreciate a word of cheer and encouragement, from her fellow-missionaries in Alaska, and a sentence or two of appreciation of the sacrifice she is making? It would prove a blessing to her and to those who take the time to write her a message. Do it now.

June 1933

NEWS FROM INDIAN FIELDS

June 1933

General News

On July first the work among Navajos at Shiprock, Red Rock and Tees nos pas, in the Synod of New Mexico will be taken under the care of the Christian Reformed Church. For nearly a quarter of a century Rev. Charles A. Campbell and his devoted wife have carried forward the work at Shiprock in a most efficient manner. His helpers, Miss Alice Chamberlain and Mr. Allen Neskahi, a native convert, have been no less efficient and consecrated. Rev. A. J. Luck has been serving Red Rock and Tees nos pas with the help of two native converts. The fact that the Christian Reformed Church, under comity agreements, was assigned the territory in which Shiprock, Red Rock and Tees nos pas are located many years ago, favored this transfer. They have established a large and effective organization for missionary work in the northern Navajo Reservation with a school, hospital and outstation work developed to a high degree of efficiency at Rehoboth, New Mexico, which will be coordinated with our stations which they will take under their care. It is a source of satisfaction to have the assurance that all the splendid work that our Church has been doing in these fields will be fully conserved and developed by the Christian Reformed Church, and that none of the stations we have served will be abandoned or neglected.

In the Nez Perce Field

Miss Vivian Purves, a thoroughly trained and experienced religious education and community worker, has been appointed to develop the work among the children and young people and to carry forward a program of activities especially adapted to their needs, in cooperation with the pastors of our Nez Perce churches. Thus we are adapting our service to Indian fields to the changed conditions and to the needs of the present situation. She will make her headquarters at Kamiah, Idaho, in the house which was erected for Miss Sue McBeth, whose great pioneer service among the Nez Perces is so well known.

In the Dakota Field

Miss Mae Riter, who has just completed her training as a religious education director, begins a similar work among our churches and missions on the Sisseton Reservation. She has already developed plans for an extensive Vacation Bible School program for this summer.

A new manse is being erected at Hoopa, California, for Rev. Emil Schwab, our devoted missionary among the Hoopas. At Paquate, New Mexico, one of the stations under the care of Rev. Perry Bovee, in our Pueblo work, a new church is now under construction. In the Papago field, Rev. William Peters has been transferred from San Miguel to Sells, Arizona, which he will serve with Topowa, and Rev. Antonio Lopez, will add San Miguel to his present field at Vamori.

Rev. Osif Clark is appointed to the Tucson Indian Church and Rev. Jose Lewis will take his place at Gila Crossing (Pima work).

We are rejoicing in the recovery of Rev. George Walker, who, with his devoted wife, has been serving so acceptably in the Pima field at Scottsdale, Arizona, with supervision of several native churches and pastors. He was obliged to undergo a major operation followed by blood transfusions which were necessary to save his life. Recent news assures us that he will soon be able to pursue his work with his former vigor and effectiveness.

On June 1st, Rev. H. G. Gwinn, who has been in charge of the work at James, Pueblo, New Mexico, is transferred to white work in the same Synod. The James work will be cared for by Rev. H. C. Whitener in connection with his program of itinerating evangelism among the Pueblos of the southern Pueblo jurisdiction.

LEUPP, ARIZONA

Additions to the Church at Leupp

During the month special services were held with the pupils of the upper grades. The messages were delivered in the Navajo language by Elder "Many Goats," of Indian Wells. This experiment was successful. About 32 wanted to be Christians and made public confession. Nine of the older pupils of this group were baptized and received into the church. We are very much gratified to learn that many of our boys and girls are making good in non-reservation schools and are taking active part in the religious work there.

Mr. and Mrs. A. K. Locker

Sacaton Week-Day Classes

In the Week-Day Bible Classes we had a grand total attendance of 3,133. I do not teach all these classes for I have some volunteer helpers, but I oversee all of the instruction, and I doubt if there is another church in the U.S.A. that reaches as many children as we do or does as effective work with them.

Dirk Lay

Laguna Pueblo Goes Forward

The last two weeks have seen the fulfillment of prayers to have a certain woman come back to the church, who had not been inside the church for nearly two years.

We are beginning to reap some of the results of the Sunday School and Week Day Bible School, as seven boys and girls who go away to boarding school in the fall joined the church Sunday on confession of their faith. At the same time three others joined by letter. There are also several good prospects for our next Communion Service. So we feel that our church is again coming into its own after many years.

Practically all of the children who joined this Easter have expressed a desire to go to a Presbyterian School, so we are trying to make the proper arrangements to send at least some out to Ganado, even though it is a Navajo school. We hope there will be some ministers developed from among them, or at least strong Christian leaders.

Perry Bovee.

Special Meeting for Apaches

Practically the first two weeks of this month I was called to be the special speaker during the Apache camp-meeting at McDowell Church. We had a splendid meeting. Several were reconsecrated and several new members were received into the church. The fact is that many earnest Christians of that church and others were praying for souls to be born into the Kingdom. There is a great hope

for the Indians in church growth. This tribe is a cousin to my tribe. I went overland a round trip of 400 miles.

As to my own church, we have been holding our own, training them that in their daily contact with each other they may have stronger Christian influence, and such influence is prevailing for better living and will lead to Christian homes.

Randall Booth

Sunday School Work Advanced in Pima and Papago Fields

May the seventh we had our first Sunday School convention in our Pima churches, which was held at Sacaton with fine success. This convention was of the Gila River district. May 14th another one was held at Salt River with equal success of that district. May 21st there will be another one at Sells, of the Papago district. Next fall we hope to have a grand convention of these three districts together at Sacaton. The Sunday School is the big thing we are working to develop this year. We hope to obtain the goal we are striving for, namely: better attendance, better teachers and modern methods. Vanhi received the highest percentage in attendance of the Gila River district and Salt River of that district.

We are getting ready for nine Vacation Schools on the reservation and hope they will all be successful schools.

Swanette Barth

New Church Buildings in Dakota Field

Two special events of the month have been the building of two new churches, one at Canipa, Wolf Point, Montana, and the Mountain Head Church, Sisseton, South Dakota. Along with this work very interesting church services have been held.

The offerings received at Presbytery were not up to the average of those of the Spring meeting, but were really much larger than we thought could be gathered together, and we all felt greatly encouraged.

A. F. Johnson

Young People Won for Christ

We were greatly encouraged this past month with the move of some of our classes. A class of small boys numbering sixteen were much concerned about their future welfare, when a lesson on the "Gift of Life" was given. With almost one accord they decided that they did not want to be left out, but wanted Jesus to save and cleanse them from sin. They seemed to understand that the Lord Jesus died to save when He came into the world. As simply as we could we explained the truth and the way to them, and as far as we know they all accepted the Lord as Saviour. May they be kept by His power and strength until they reach the home above where there is no moving out!

Another was a group of eleven large girls who all claimed they were Christians but reaffirmed their faith in Him who is able to save and keep. The hour spent together was very profitable and strengthening spiritually. Still another group on "Home Day" Sunday when only a few remained at the school, and at this time they were very quiet and attentive when a "Heart" object lesson was presented. When the invitation was open to them, they seemed touched and sincere in their acceptance of Life Eternal.

Bertha O. Ross

The Testimony of a Christian Life

A native nurse has been converted under the influence of Elinor Gatewood. This woman was raised a Catholic. A year ago I baptized her at the Hospital. She had gotten better and had given her testimony. She died Easter Sunday afternoon. We administered the Sacrament after the regular service at the church. Her glorious passing impressed Sybil to such an extent that she said to us at the church at night, "Tell me now how to be a Christian."

James R. Smith

July 1933

NEWS FROM INDIAN AND ALASKAN FIELDS

July, 1933

Another Dakota Indian Church Organized

"We are pleased to report the organization of a new congregation on the Pine Ridge Reservation, on Pass Creek, in charge of Mr. Thomas Short Bull. We started this mission station years ago, but for lack of proper equipment, buildings, and other essentials, it did not seem to grow. The Peyote and Mescal associations were determined to crush it out but failed. Twelve stood in the circle, and were received as new members on profession of faith, and there are quite a number of others to be received by letter from other churches, but they were not in possession of these letters of dismissal at this time. They are residents of this community. Mr. and Mrs. Short Bull are much to be commended for their faithful and efficient labors in bringing about this happy event in spite of many difficulties. They are thankful to the Board of National Missions for funds to provide them with a manse as a home even if it is only a small log cottage."

-- A. Fulton Johnson, Mitchell, S.D.

New Converts at Cushman Hospital

"The spirit of the Lord has been at work among our girls and we were much encouraged to have seven of them confess their faith in Christ. It was a real joy to see how eager they were. Two of them had come months before but seemed to have so little conception of what it means to be a Christian that we asked them to wait for further instruction; this time we were delighted to hear how intelligently they answered the questions and to see how much better they understood what it means to be a Christian. Mr. Allen being too ill with neuritis to attend the services, those who were able came to the manse to talk with him. And as some of them expected soon to leave for home, he managed by walking slowly to attend three services on different days that he might baptize them publicly. Two of these were from the tubercular ward and while I was planning to have a talk with the second one from that ward she came voluntarily and asked to be baptized as she also wished to be a Christian."

-- Bertha R. Allen, Tacoma, Wash.

Pupils at Leupp are Won for Christ

"During the month special evangelistic effort was made with the boys of the upper grades. We were greatly pleased with the fine spirit and interest manifested by the boys. They willingly came to extra meetings. About twenty-three boys expressed their desire to be Christians when the invitation was given. We thought it wise to baptize and receive into the Church the members of the eighth grade. Nine were baptized and received. These boys will go to non-reservation schools in the fall. The other boys will receive special training and attention when they return to school."

-- A. K. Locker, Leupp, Ariz.

Vacation Bible Schools Among the Nez Perces

"This is the season of Vacation Bible Schools. Our public schools were closed here May 26th and on May 31st we began our Vacation Bible School at Kamiah Second Church. The pastor's wife made a fine assistant teacher and we had a good school. There were thirty-eight enrolled. In each of our Vacation Bible Schools we try to prepare a Children's Day program unless they have already had one. We had our Children's Day program at Second Church on June 11th. We used the Children's Day material sent us by the Board.

"Our Indians have been cutting the wood for use in the church next winter. It is quite an interesting process. All the families in the church go to the woods on specified days. There the men cut wood while the women cook the meals and sit around and visit and sew. It was surprising to me how completely they could set up housekeeping in the woods and proceed almost as though they were in their own homes. This is a fine project to get the people working together and to furnish them some recreation."

-- Vivian Purves, Kamiah, Idaho

Retires After Completion of Forty Years of Service

It is with deep regret that we announce the resignation of Rev. F. S. Herndon of Tuba City, Arizona, on September first, after forty years of service among Indians. His first commission was issued in 1893 by the Board of Home Missions and is signed by Dr. John Hall who was President of the Board at that time. Mrs. Herndon has labored most efficiently with him for thirty-seven years. The Board, in behalf of the entire Church which the Herndons have represented so faithfully and successfully, pays its tribute of appreciation to these workers; and their brethren in the Indian fields and other forms of National Missions service extend their best wishes for many years of enjoyment of the rest and recreation which they so richly deserve.

Successful Vacation Bible Schools on Pima Reservation

"Just as soon as school closed we started seven Vacation Bible Schools. Fourteen volunteer workers helped to make these schools a success. The total enrollment was 232.

"Last Saturday the Apaches from Fort McDowell about fifty-three miles from Sacaton came to decorate the grave of Mrs. Wilson Walker who was the Pima Indian wife of our own Wilson Walker also a full blood Pima who is preaching the gospel among the Apaches. Not so long ago the Apaches came down here to kill, but now that the Pimas have brought the gospel to the Apaches they come to decorate the grave of a Pima woman who worked among them for our Christ, and who died while she and her husband were telling their former enemies of the Christ as the only One who can save us from our sins. Anyone who sees what the gospel does for the Indians here has no trouble believing in miracles."

-- Dirk Lay, Sacaton, Ariz.

Indian Trader Loans Trailer to Missionary

"The Daily Vacation Bible School started on the fifth of June and continued until the eighteenth. The trading store loaned me a trailer. I went down to the farthest end of the community and hauled about forty children to the church each day. The children were so delighted and happy to attend the school. Miss Bertha Ross gathered some children around the church and our Missionary 'stayed by the stuff.'"

-- Randall K. Booth, Parker, Ariz.

Encouragement in Paiute Field

"My report indicates an increase in attendance at the services over my last one, and also during the latter two weeks. I feel this is due to more of an interest in the services and because quite a number of the young people who have returned for the summer from Sherman Institute have been attending the services very regularly.

"The two funerals were of a young man about thirty and of a lad of sixteen who had been very ill for almost a year with tuberculosis. For the former I conducted the service at his mother's place, out of doors and also a brief service at the cemetery, the other, just at the cemetery. I had been to visit the boy three or four times and had learned to know his father very well as he is very intelligent and quite a talker. At the funeral they conducted some sort of an Indian ceremony after the other service. It was in Paiute of course, and I should have liked to have understood what it was about. I have attended many Indian funerals in other places, but this was different than any other I had seen.

"It seems very discouraging at times when the Indians attend a carnival, or things of other interest instead of attending our services, and yet I feel that if they, hardened as they seem to be, are interested enough to attend the services regularly that they will in time learn to know and love the Christ."

-- Donald A. Schwab, Bishop, Calif.

Summer Camp Work Among Utes

"While school is closed the missionary visits the widely scattered camps (homes) on this large Reservation. Having neither towns, villages, nor farming communities the Ute families live in solitary units far apart. This condition may be partly due to choice; it is more largely caused by necessity. The sole occupation of the Utes is sheep raising. The industry is yet young, being introduced less than five years ago. The bands of sheep are yet small, and the people are still very poor. The Reservation is largely a desert, and water is scarce. Drought and aridity are normal conditions, but this season is drier than usual. Dams built to collect water on the few occasions when rain falls are all dry. The few springs that provide a precarious water supply for a single family with a small band of sheep trickle now with diminished volume. These conditions not only render necessary that families live apart, they also make it imperative that the Utes shall be nomadic. When the water supply fails in one place it must be sought elsewhere. The missionary endeavors to trail them in their wanderings. His ministry is not even that of the 'highways and hedges', Luke 14: 23; rather it is of the 'byways.'"

-- James Russell, Towaoc, Colo.

Board of Indian Commissioners

After a long and honorable career of usefulness, by Executive Order of May 25th President Roosevelt abolished the Board of Indian Commissioners. The functions of the Board are to be transferred to the Interior Department.

School Changes

The policy of substituting the district public school facilities for Indian children in place of the separate racial schools wherever possible is being extended by the new administration. Under the Economy Plan heavy 'cuts' are necessary, and the Department announces during the coming year, beginning July 1st, 1933, the following non-reservation boarding schools will be either suspended or maintained on a skeleton basis:

Salem Indian School, Chemawa, Oregon; Mt. Pleasant School, Michigan; Rapid City School, South Dakota; Genoa School, Nebraska; Hayward School, Wisconsin; and the Theodore Roosevelt School, Ft. Apache, Arizona.

Other schools, including Haskell Institute, Lawrence, Kansas, are to be sharply reduced in number and limited to training of a type not available to Indians on the reservations. The pupils to be eliminated from these schools next year will be taken care of in local day schools or public schools, the Federal Government paying tuition in public schools for Indian children of one-fourth or more Indian blood.

At Klamath

Wade Crawford, a Klamath Indian, has been appointed as Acting Superintendent of the Klamath Indian Reservation in Oregon. Mr. Crawford is the first Klamath Indian to hold the position of superintendent in the Indian Service, and his is the first appointment under Commissioner Collier placing an Indian in a position to furnish leadership for his own people.

ALASKA NEWS

An illustration of the ability and determination of many of our mission fields to finance their own building projects without depending upon the Board to provide the necessary funds, is seen in the extensive repairs which have been made to the property at Haines, Alaska. Mr. Bromley tells the story:-

"We have been raising money and depositing it in the bank for the past five or six years, for the purpose of replacing the foundation of our church building. At present we have five hundred and seventy-five dollars in the bank, and something over two hundred in labor. So before we had any thought of leaving Haines we had decided to start the work on the church and go as far as the money would permit. We came to this decision because the foundation was in such a shape that

the building was in danger. Then when we found out that we were leaving I thought it best to leave the work for the man that was to follow me so that he could have it done as he wanted it. Then we discovered just the man we wanted that could be trusted to do the work and so decided to go ahead as we had first planned. So at the present we are right in the midst of the repair work. The church is on the blocking and the cement forms are going in. It is going to be hard for us to leave June 1st, but the man we have in charge will finish it up as we have planned. We are having some volunteer work which helps to save the money we have for material. In addition to the five hundred and seventy-five dollars mentioned we have the promise of four hundred dollars more if it is used for the purpose of enlarging our Sunday school rooms. We are over-crowded in our church for Sunday school rooms and by putting in a stairway a room large enough for a primary department can be finished over the present Sunday school rooms. The man we have in charge of the work has decided that the rooms can be finished for four hundred dollars. So we are going to have that work done also."

St. Lawrence Island to be Supplied

More than a year ago Miss Bjornsen left St. Lawrence Island and no worker was supplied for that field because of the heavy reductions in the Alaska budget. This is a field which is distinctly a Presbyterian responsibility and without a Presbyterian Missionary the people have no Christian leadership or service. Providentially, and in answer to prayer, the funds have been provided for the support of Miss Komedal who has been serving for the past two years at the Barrow Hospital, in reviving our work on St. Lawrence Island. She will sail from Seattle about August first.

The Service of Barrow Hospital

In the last issue of "The Northern Cross," Mrs. Greist reports:-

"Our clinics run into the thousands annually. They have greatly increased as to numbers of visitors for medicine and other care. We had 167 bed patients in 1932, and in 1931 we had doubled the number had in 1930, the first year after our return. Many cases, for want of room and beds, are accepted as day patients only, cases which ought to be put to bed and kept under our constant supervision, but we are forced to do as we can and not as we would wish. Dr. Greist maintains a dental service in addition to the medical and surgical, not only extracting but repairing, filling teeth, etc. He refuses to attempt to make plates since he is no dentist and is self taught as to what he does in the dental line. But he was forced to do it since the annual visit of the dentist on the Coast Guard boat is here for a few hours only and that once per year."

October 1933

only copy

NEWS FROM INDIAN AND ALASKAN FIELDS

October, 1933

Conference of Choctaw Indian Workers
of U. S. and U. S. A. Churches

in Indian work

An important step in interdenominational cooperation was taken upon the initiative of Dr. J. M. Somerndike of our Board of National Missions and of Dr. Homer McMillan of the Board of Home Missions of the Presbyterian Church in the U.S., in a joint conference of the members of the Choctaw Indian Presbytery, (U.S.A. Church) and of the Indian Presbytery, (U. S. Church,) at Mt. Zion, Oklahoma, September 12th to 16th, inclusive.

Under the leadership of Dr. Somerndike, Dr. Lloyd C. Walter, and Rev. J. W. Hoyt - representing the Board of National Missions - with Rev. R. M. Firebaugh, Dr. Hotchkin, President of Oklahoma State College, and Dr. Miller, President of the Goodland Orphanage, plans were discussed for closer cooperation between the congregations and pastors of both branches of the Presbyterian Church among the Choctaws. Programs and methods of work were considered, and objectives for the coming year were enthusiastically adopted. The two Presbyteries then met for their Fall session - the members of each Presbytery being elected to sit as corresponding members of the other Presbytery.

Plans were adopted looking toward the inter-change of pastoral services by ministers of either Presbytery, wherever such arrangements could be made to avoid overlapping and to promote economy and efficiency. The young people's summer conferences held by the two Presbyteries will be merged into one conference next year. The women's presbyterial societies of both Presbyteries will hereafter hold a joint session each year in connection with the annual joint session of the two Presbyteries.

For many years these two Presbyteries, both comprising the Choctaw churches of the northern and southern Presbyterian bodies, have maintained their separate existence, having never met in any joint assemblies, and each carrying forward their evangelistic and educational work irrespective of the other. A new spirit of enthusiasm has been born as the result of this conference among the members of both Presbyteries, besides a new sense of their strength and influence as a united force for the evangelization of the Choctaw tribe.

The relation of the work of the churches to the splendid educational institutions conducted by the Presbyterian Church in the U. S. in the Choctaw area, was discussed and plans were made looking toward the larger service of these schools to the constituencies of both Presbyteries. The need of enlisting recruits for the gospel ministry among Choctaws is urgent, and plans were developed for the offering of scholarships to worthy young men who will take the necessary course of study.

Each Presbytery voted enthusiastically to hold its Fall meeting each year in joint session.

The conference closed with the adjournment of the two Presbyteries on Saturday evening. Members of the Choctaw congregations had arrived from all parts of southeastern Oklahoma to attend the week-end services. Prompted by the desire to give expression to the spirit of fraternity and cooperation which had characterized the meetings during the entire week, the brethren of the two Presbyteries joined hands and sang, "Blest Be the Tie that Binds" and "God Be With You Till We Meet Again." While they sang each man turned and greeted his neighbor with a cordial handclasp and then passed along the line greeting all the brethren in the same manner. The large crowd that had gathered for the Saturday and Sunday services, numbering more than three hundred and fifty Indians, caught the spirit of the occasion and they also joined in the demonstration.

Under the inspiration of this joint assembly and with a definite program which the ministers have pledged themselves to inaugurate in each of our Choctaw churches during the coming year, the outlook for a marked advance in our work of evangelization among this tribe is most encouraging.

Summer Conferences Among Oklahoma Indians

A forward step was taken this year in the Choctaw Summer Conference. With the assistance of Rev. Louis E. Black who has had a great deal of experience in summer conferences in Sunday school mission fields in cooperation with Rev. J. W. Hoyt and Dr. Lloyd C. Walter, the program of the Conference was brought nearer to the standard of our White young people's conferences. The daily schedule of classes in methods, with recreational activities in the afternoon and inspirational meetings each evening was carried out in a most encouraging manner. The registration numbered more than one hundred Choctaw young people. Through the influence of this Conference, we are looking forward to a larger participation in the activities of the local churches on the part of the young people.

The Seminole Conference was equally successful. The registration showed one hundred and ten delegates and more than one hundred visitors. More than three hundred Seminoles attended the closing meeting on Saturday evening. Miss Tephia Folsom, former President of the Oklahoma Christian Endeavor Union, and a full-blood Cherokee, rendered very helpful services as a member of the faculty.

Dakota Bible Conference Inaugurates Program for Young People

In accordance with plans outlined by the headquarters office in cooperation with the representatives of the Congregational Church whose Indian workers join with the Presbyterian workers in the Sioux Indian field for their annual Bible Conference, a movement was begun this year under the leadership of Dr. William J. Bell, Educational Representative for the Dakota Synods and Minnesota to provide a special program of the summer conference type for the young people. Many young people attend the Bible Conference with their parents, but until this year no effort has been made to provide any activities adapted especially to their need and interest. The result of this effort was most encouraging. With the assistance of Miss Riter, Miss Studor, and Dr. Hertz, the new Principal of Santee Institute, a daily schedule of classes and activities was carried through each day

with a splendid response on the part of the young people. The experiment proved so satisfactory that plans are already being prepared for a special Dakota Young People's Conference next summer to be held concurrently with the regular Bible Conference for adult workers. Methods courses will be offered and our Sioux Indian young people will begin to receive the training they need and desire to enable them to take their places in the life and work of their churches.

Government Expenditures on Indian Fields

"Earlier in the day, Collier announced that an aggregate of \$2,440,350 would be spent on New Mexico and northern Arizona Indian reservations for public works within the next six months.

"Of this amount, he said, \$2,037,950 would go to the Navajo and Hopi agencies in the two states and \$402,400 to New Mexico Pueblo agencies. Building of day schools and other educational plants will take \$1,754,650 of the total with the eastern Navajos receiving \$500,000; northern Navajos, \$200,000; southern Navajos, \$300,000 and Hopi, \$150,000.

"The commissioner said \$125,000 will go to the Hopis for erection of a central high school building; \$110,000 to the southern Navajos for a school auditorium at Fort Defiance; and \$150,000 for a hospital on the eastern Navajo reservation at Crown Point.

"Among the Pueblo allotments, Isleta will receive \$75,000 for a junior high school and Laguna \$100,000 for a high school.

"Ten thousand dollars will be spent to enlarge the Taos pueblo hospital and \$105,000 to make certain alterations at the Santa Fe Indian school."

Encouragements in the Ute Field

"Time this month has been largely given to preparation for, leading up to, and getting started in the new term of school. It is a task to learn what children are expected, locate and interview them and their parents for the signatures that will give the assurance of the children when they are in school attending our classes for religious instruction.

"School opened with 134 pupils enrolled. When next month's report appears the capacity number of pupils, 150, will doubtless be in - and a few more. That has been the rule in previous years.

"In our preparatory work we are sometimes led to use strange tactics. One trip was made to a place in the desert, fifty miles from any town or village, where we learned a Bear Dance was in progress. It seemed a peculiar time and place to talk of religion and 'signatures,' but we were rewarded by getting eight children and the signatures for them, with the promise of more. Nor was that all we found. We met some young Indians who had formerly attended school at Towaoc

and were now endeavoring to live according to some of the religious principles they learned while here.

"Several meetings have been held at the two Indian conservation camps that fall within our reach. One of these camps is on our reservation, and employs chiefly Indians. Many of the boys there are former Towaoc school pupils. When a visiting minister in addressing a group of twenty-five of these boys asked if any were Christians, twelve of them, all our former pupils, raised their hands in acknowledging they were Christians, and said they had started the Christian life while attending our religious instruction classes."

-- James Russell, Towaoc, Colo.

Tuba City Work Among Navajos Opens Promisingly

"The regular work of the school began on Tuesday. An extra grade has been added to the course of study here, so that those who finished the sixth grade last year will remain here instead of going away to a non-reservation school. I dare say by another year the standard will be raised to the eighth grade.

"The church at Tuba City has been open every Sunday during the summer, and while the attendance has been small, yet I think it is wise to keep up a religious service during the vacation months. Next Sunday I will begin the regular school year program on Sunday as well as the Tuesday religious class work.

"The old dining room and kitchen at the school have been remodeled and changed into a girls' dormitory, and I believe it will accommodate fifty girls. This dormitory is for the large girls and the most advanced ones. The school will now accommodate about four hundred pupils."

-- F. S. Herndon, Tuba City, Ariz.

Vacation Bible Schools in the Pima Churches

Mrs. North who conducts the Vacation Bible School program in the Pima field reports: -

"Each church vacation school closed with a program which was well rendered. It was especially interesting to see the interest the Indian teachers took in the work. The program at Santan was given out of doors under the starlit sky. Mrs. Howard did exceptionally fine work with the children. Her husband was a great help to her in bringing the children to school in his old Ford. The old car finally gave up and they had to walk two or more miles in the heat. Sacaton, Stotonic, and Yahki also had splendid schools. Gila Crossing and Co-op had schools under Miguel Myers. Maricopa could not have their school early in the summer on account of measles but will have one later. All the schools took great interest in the dramatization of Bible stories.

"The last week before my vacation, I made home calls in the Santan and Stotonic districts. The Indians were harvesting their wheat. Some of the Pima farmers had hired help from the Papagoes for which they received wheat in pay. What amused me most in my home calls is the bashfulness of the school children.

It seems that in a short time they are almost strangers. I believe their attitude is due to home surroundings and also to their clothes which are often dirty and ragged, whereas in school they are always neat and clean.

"The morning I left I was deeply touched when Mrs. Rogers, one of our Indian helpers, came to me giving me a string of beads. She said, 'They are not so pretty but I want to give them to you because they are very old Indian beads and are all Indian made, even the string on which they are strung.'"

-- Swanette Barth, Sacaton, Arizona.

Progress in the Papago Field

"Since the last report of this church was sent in, presumably in March, 1933, these things have been accomplished or are in process of accomplishment.

"Vacant lots back of church property have been cleared by Indian boys working one day, and by a crew from Associated Charities working two days. There will be space for baseball diamond and tennis courts, when the city graders have finished the leveling and grading. City water has been piped to church grounds, and ten trees well started.

"The Christian Endeavor Society has been kept going all through the summer months, the first time this has been done. Two members of the Christian Endeavor Society were sent to the Presbyterian Young People's Conference at Montlure, this state. Both delegates enjoyed the Conference and made excellent reports.

"The total attendance during the months of June and July this summer is one-third larger, while the offerings have increased three and one-half times. A Missionary Reading Contest of twelve weeks duration is going on. It will be concluded October 15th, just as Synod convenes in Tucson. The points are being counted according to the lists and rules given out by the Department of Missionary Education. In the first three weeks of the contest some Indians have already made from twelve to thirty points. They have asked that as prizes for the most reading they be given Bibles.

"The only lawn in fifty blocks or more has been started this summer on the manse property. Money is almost all in hand for wiring the helper's house for electric lights.

"A program was given on Children's Day using the material put out by the Board of National Missions. One dollar was sent to be used for Sunday School Missions. This is the first time in many years that a Children's Day program has been given in this Indian church.

"Almost \$5 of the \$15 to be contributed by this church to the Papago Camp Meeting at Sells is in hand.

"A reception was given the third Wednesday in July for our new Indian pastor, Mr. and Mrs. Jose Lewis. Forty people were in attendance. The family of Joaquin Lopez, Indian helper at Yamori came one hundred miles to be present. Also one

family came from Sells, sixty-three miles distant. Twelve watermelons disappeared that evening.

"The gradually increasing attendance each Sunday at Sunday school is particularly gratifying. The primary department is growing faster than the adult department. Last summer we had to go out with the car to get the children in. This year they are coming of their own accord."

Talmaks

When the Nez Perce Indians first learned about the Fourth of July, the fact that impressed them most was that it was a day on which to have a good time. So they proceeded to do so in true Nez Perce fashion - not for one day only, but for two whole weeks. They would camp together in some suitable spot and carry on a hilarious program of feasting, dancing, drinking, gambling, horse-racing, and getting new wives.

By and by some of the Nez Perce became Christians and they saw the harm in this type of camp meeting. Then for a number of years with the help of the government and the sessions of the churches they were able to keep in check the heathenism of the earlier camp meetings. But there came a time about 1887 when in spite of all the Christians could do, "Old Heathenism" crept back into the camp. The heathen tried to pacify the Christians by allowing them to have religious services each day and communion on the Sabbath, but it was with heavy hearts that the Christians attended the camp meeting each year and saw their church growing weaker and weaker under the influence of these Fourth of July camp meetings.

After a few years of this, a few of the Christians took the stand along with the missionary, Miss Kate McBeth, and refused to go into camp. Then in 1897, some of the elders said, "Let us have our own camp meeting even if there are only a few of us." The Presbytery of Walla Walla gave them all the help and encouragement they could and even wrote a letter to the Nez Perce Christians encouraging them to take the stand for the right and go into the Christian camp. It was understood that they must either camp with the heathen or with the Christians and there was to be no crossing over from one camp to the other, not even for communion on the Sabbath. This meant separation of very dear friends and even of families for there were many families that were part heathen and part Christian.

Finally the time for the camp meeting arrived. The center of activities on both sides seemed to be at the Lapwai Church and it was with much fear and trembling that the Lapwai Christians prepared for their first Christian camp meeting. They wondered how many of their own people would be strong enough to "come over on the Lord's side" and they also wondered whether the other churches would come to help them or stay in their own camp meetings. The little band of Christians set up their camp at Lapwai and watched the people come to camp meeting. Sometimes their hearts were gladdened as some strong heart would turn aside and join the Christian camp. Again they would be saddened when a weaker one would go on to the heathen camp. After a while they saw a great band of people coming down the road who as they drew nearer proved to be Christians from the other Nez Perce churches who had come to help out their brethren who were in trouble.

The Fourth of July came. The heathen had made great preparations and among other things planned to lead their parade through and around the Christian camp. The Christians felt that this would be an insult so they appealed to the Government Agent for help and he was very kind in using what authority he could to keep them away. At last the Christians saw the heathen coming down the road all dressed in their war regalia and whooping and yelling. Seven Christian men rode out to meet them and formed a line across the road just on the edge of the Christian camp ground. Would those hundreds of heathen break that line of seven horsemen? They came just to the line and stopped. Speeches were made on both sides and finally the heathen turned around and went back. What a victory for the Lord's people!

When that camp meeting was over, the Christians who had gone over to the heathen camp were suspended from their churches. That was probably the greatest punishment they could receive, for besides feeling disgraced, they were very lonely and missed the fellowship of Christian friends and the church services. But one by one they slipped back into their places in the church and as the next Communion approached, many of them appeared before their Sessions expressing sorrow for their weakness and asking forgiveness. Many of these were women who had been forced by their husbands to go into the heathen camp so the Sessions kindly, but firmly, reprimanded them and took them back into the church. Eventually all but three were restored to their churches.

This little Christian Camp grew and grew until it numbered several hundred souls who met each year as guests of one or another of the churches. This plan was not always satisfactory for two reasons. First, some of the churches could not supply a very comfortable camp ground. Second, it was quite a strain for the hostess churches to supply wood and tent poles for so many guests. So in 1909, at the suggestion of the Synodical Executive, they decided to set aside a portion of the Nez Perce Indian Reservation for a permanent camp ground. A committee was appointed to select the site and they spent a week visiting various places suggested, but each one had some drawback. Water was scarce, or wood was too far away, or the altitude was too low thus making it too warm. Finally, they came to Talmaks which seemed to them almost a perfect spot for a camp meeting.

There they set aside over six hundred acres of land which was mostly timber land where the Nez Perces could pasture their cattle and horses while at camp. There is a natural opening in the timber large enough for a space in which to pitch their large worship tent and to provide an excellent playground for the children and young people. On one side of this opening is a spring large enough to supply all who may come with delightfully cold water. All around the opening, just under the trees are erected the tents of the various families who come each year to Talmaks to "give thanks unto the name of the Lord."

And the heathen camp? They too set aside a permanent site about a mile from Talmaks. But they recognized no loving Heavenly Father who in His might and power could wonderfully bless them, no Jesus Christ who when lifted up will draw all men unto Him, so their camp has grown less and less until some years they have no meeting at all.

But Talmaks goes on and on. There each year our Christian Nez Perces gather together for about two weeks near the Fourth of July. What a great day is the

opening day when they come greeting neighbors or friends whom they have not seen for some time. Then in the evening they gather together and worship the Lord under the leadership of some of their own devout ministers.

Each day has its set program worked out by a committee of Nez Perce Indians. They begin the day with a sunrise prayer meeting at sunrise, whatever hour that may be. This is probably the most impressive and most sacred service of the day when these devout Christians come together to pray and testify and pour out their very hearts unto the Lord. This service, as are all services conducted by the Nez Perces themselves, is in their own language. It means so much to the older ones to receive the gospel in their own language rather than through an interpreter.

Following breakfast comes a Children's Hour conducted usually by their missionary with Indian helpers. Then comes a period of Bible Study conducted by some outside minister selected by the Camp Meeting Committee. The afternoon is given over to choir practice and either a prayer meeting or a joint meeting of all the Nez Perce Women's Societies. In the evening we have an informal song service followed by a preaching service or Christian Endeavor or Temperance meeting. The Fourth of July is observed by a patriotic address in the morning and patriotic and religious program given by the children and young people in the afternoon. On July fifth we all partake of a great feast spread in the large dining hall which has been built at Talmaks. After dinner they hold an auction sale of donated articles, the proceeds of which help to defray the expenses of the Camp Meeting.

When the camp meeting is over the Nez Perces all return to their homes with a feeling of sorrow at leaving their beloved Talmaks. But they go back to their churches filled with a new inspiration and a greater zeal to carry on the work of the Master in their local churches because for a little while they have separated themselves from the things of the world and have been with God.

-- Vivian Purves, Kamiah, Idaho.